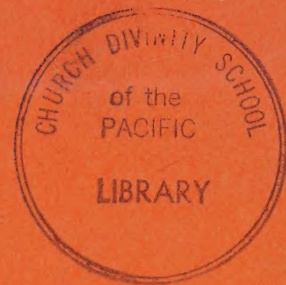


FORTH



JULY-AUGUST 1958



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ON Whitsunday last the Public Affairs Department of the Columbia Broadcasting System took over the time normally filled by *Lamp Unto My Feet* and *Look Up And Live* (Sundays 10-11 a.m.) to present the television premiere of a new oratorio, *The Invisible Fire*. Commissioned jointly by the Methodist Student Movement and the National Council of Churches, with a libretto by Tom Driver and music by Cecil Effinger, *The Invisible Fire* is based on the conversion experience of John Wesley, specifically those parts of it which, in Mr. Driver's words, "link it with the testimony of many others in the history of the Christian faith, namely, the futility of man's attempt to find God for himself, contrasted with the inscrutable mercy through which God searches out man." This is a noble aim and well accomplished.

I mention *The Invisible Fire* here, because the oratorio is available on a long-playing record, made on New Year's Eve 1957, the world premiere, at the Quadrennial Methodist Student Movement Conference, held at the University of Kansas. Thor Johnson was the conductor; the participants were the MSM chorus, soloists, and members of the Kansas City Philharmonic. The recording may be obtained from the Methodist Student Movement, P. O. Box 871, Nashville 2, Tenn. at a cost of \$4.95 post-paid. Before leaving the matter, let me add that the TV performance, produced by Pamela Ilott and directed by Roger Englander, was very good.

From the existence of such recordings as *The Invisible Fire* and the occasional college choir records that

continued on page 26

Check Your Calendar

JULY

3-August 10 Lambeth Conference
4 Independence Day

AUGUST

10 Lambeth Conference ends
6 Transfiguration
20-27 Episcopal Young Churchmen,
Triennial Convention, Oberlin, Ohio
24 St. Bartholomew

SEPTEMBER

1 Labor Day
17-19-20 Ember Days
21 St. Matthew
29 St. Michael and All Angels

EPISCOPAL RADIO AND TV

Television

Frontiers of Faith, Sunday, July 13, 5:00 p.m. EDT. NBC TV. The Rt. Rev. Henry Knox Sherrill will be interviewed by the Rev. Eugene Carson Blake.

Mission at Mid-Century, series of thirteen films. Available free.

Man to Man, series of thirteen fifteen minute TV talks featuring the Rev. Theodore Ferris.

A Thought for Today, a series of one-minute inspirational thoughts especially filmed and recorded for pauses in broadcasting time. Free. Also available for radio. For local stations.

Lamp Unto My Feet, Sunday, Aug. 3, 10:00 a.m., EDT. CBS TV. The Rev. Joseph G. Moore, Executive Secretary of the Unit of Research and Field Study will discuss primitive Christianity in Jamaica.

Radio

Church of the Air, Sunday, July 27, 10:30 p.m. EDT. CBS Radio. The Very Rev. William S. Lea, Dean, St. John's Cathedral, Denver, Colo.

Viewpoint, Saturday evenings, 6:15 to 6:30, EDT, Mutual Broadcasting Network. Fifteen minute interviews.

The Finders, interview series of thirteen fifteen-minute programs, featuring the Rev. Canon Bryan Green. For local radio stations.

The Search, interview series of fifteen-minute dramatic programs with Robert Young as host. For local radio stations.

Trinity, series of fifty-two half-hour worship programs from Trinity Church, New York City. For local radio stations.

Check local listings for all times and stations. Information on auditions and bookings may be obtained from the Division of Radio and Television, 281 Fourth Avenue, New York 10, N. Y.

FORTH

VOL. 123 NO. 7

JULY-AUGUST 1958

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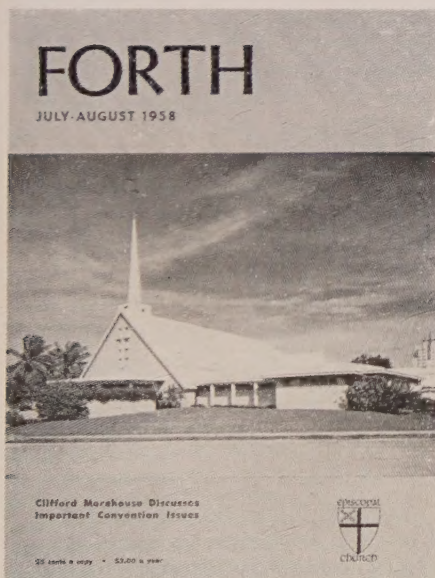
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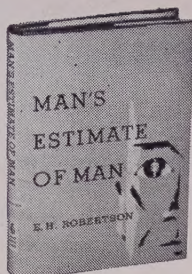
THE COVER. Only Episcopal church on Miami Beach, All Souls' expects to be consecrated at the time of General Convention. In this church the House of Bishops will meet to choose a new Presiding Bishop. For more about General Convention, please turn to page 12.

FORTH—July-August, 1958, Volume 123, No. 7

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which all correspondence should be addressed: 281 Fourth Avenue, New York 10, N. Y. 25¢ a copy, \$2.00 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittance payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Avenue, New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A. by Hildreth Press, Inc., Bristol, Conn.

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is

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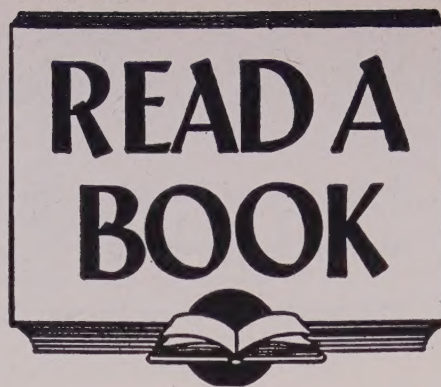
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The World and Lambeth

ONCE again the Bishops of the Anglican Communion are gathering in London from every part of the world. They come together to seek God's guidance on the vital problems which confront the Church in these critical days. It is ten years since the last Lambeth Conference. There has been much progress, many setbacks in the decade just passed. But the challenge is formidable, the opportunity great. And the Bishops who come from North, East, South, and West to Lambeth this month at the invitation of the Archbishop of Canterbury are all typical of the great family to which they belong. (FORTH, January, page 8).

This statement is the keynote of the Special Lambeth Conference Number of *Church Illustrated* (available in the United States from More-

house-Gorham Co., 14 East 41st Street, New York at 35 cents a copy).

Church Illustrated, a lavishly illustrated forty-eight-page magazine, gives the reader in this special number a quick dynamic look at all corners of the Anglican Communion: North to Alaska and its bishop, William J. Gordon; South to Ceylon at the center of which is the Diocese of Kurungala. And at its center is H. L. Jacob de Mel, its bishop. On to the East is Japan where Americans have many friends, including Michael Yashiro, the Presiding Bishop. The story of the West centers in the Province of the West Indies whose archbishop, Alan John Knight, has been outside his diocese only twice in twenty years.

This quick survey of the Anglican world is helped by a sketch map in color and ends in London where on July 6, the bishops assemble in St. Paul's Cathedral for the opening Eucharist of the Lambeth Conference. To help Anglicans all over the world this issue also contains a brief presentation by the Episcopal Secretary of the Conference of the subjects which the bishops will discuss; greetings from leaders in other Churches, and thumb nail sketches of some of the saints included in the English Calendar. *Church Illustrated's* Lambeth number is a veritable guide-book to the Conference.

Readers who wish to pursue their study of the various Provinces of the Anglican Communion will find *One Faith and Fellowship: The Missionary Story of the Anglican Communion* by John S. Higgins, Bishop of Rhode Island (Greenwich, Seabury Press \$4.50) a fascinating narrative. Arranged geographically, the book gives the pertinent facts about each jurisdiction, is illustrated with a complete set of maps, each embellished with appropriate drawings of people, places, and things, and includes statistics of Anglican membership around the world and a selected reading list.

Dewi Morgan, the Editorial Secretary of the Society for the Propagation of the Gospel (S.P.G.), who was responsible for much of the narration in the Lambeth number of *Church Illustrated*, is the author also of *The Bishops Come to Lambeth* (New York, Morehouse-Gor-

continued on next page

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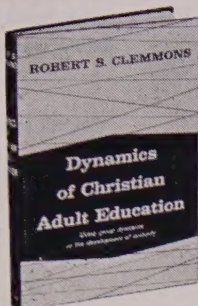
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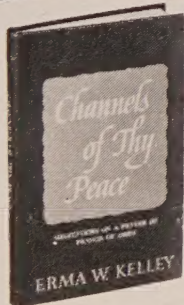
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Read a Book

continued from page 4

ham \$1.25). This small book of 142 pages gives the reader a quick survey of the position and activities of Anglican bishops from the beginning of the fifteenth to the mid-nineteenth century. This is preparation for the first assemblage of bishops in 1867 at the invitation of Archbishop Longley. Then follow brief chapters on each of the succeeding conferences, held roughly at ten year intervals except when interrupted by war. The eighth conference in 1948, called by Archbishop Fisher, brought together 329 bishops. More than four hundred are expected at Lambeth this year.

A highly selective reading list and a draft agenda of the 1958 conference are useful addenda to this readable book.

It is expected that the 1958 Conference will be followed by much more information and material than has been true of earlier meetings. Certainly the topics on the agenda are of concern to all churchpeople. A familiarity with the background of the Anglican Communion and these assemblages of its bishops as detailed in the material discussed here will contribute to a better understanding of the conference deliberations.—WEL.

More Books

This is Conversion by Joost de Blank, Archbishop of Capetown (New York, Morehouse-Gorham, \$1.25).

Believing: A New Look at the Nicene Creed by Herbert M. Waddams, Honorary Canon of Canterbury (New York, Morehouse-Gorham, \$2.15).

The Kirkbride Conversations: Six Dialogues of the Christian Faith by Harry Blamires (New York, Morehouse-Gorham, \$2.50). An Episcopal Book Club selection.

The Evidence of God in an Expanding Universe: Forty American scientists declare their affirmative views on religion. Edited by John Clover Monsma (New York, Putnam, \$3.75). Published in connection with the International Geophysical Year.

Our Nuclear Future: Facts, Dangers and Opportunities by Edward Teller and Albert L. Latter (New York, Criterion Books, \$3.50).

Seed for a Song by Lee Hastings Bristol, Jr. (Boston, Little Brown, \$3.75). A biography of Robert Spencer, sometime Bishop of West Missouri.

The Dead Sea Scrolls and the Living Church by Carl G. Howie (Richmond, John Knox, \$2.50).

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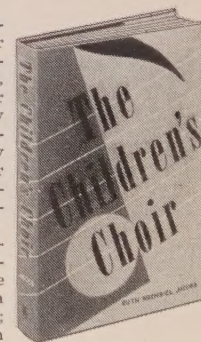
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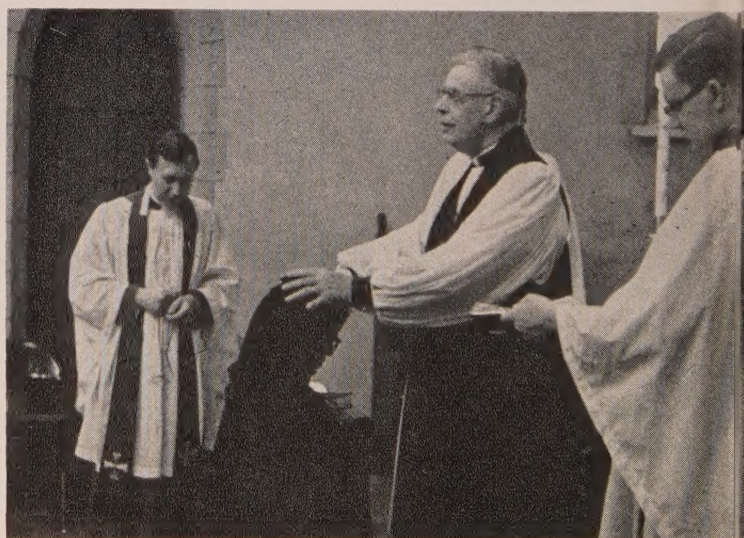
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First five Philippine women have been prepared for full time church work at St. Hilda's Training Center in Tadian



In a rarely performed ceremony a deaconess is "set apart" by the Rt. Rev. John H. Heistand, Bishop of Harrisburg. Deaconess Betty Lank is director of Christian Education at Christ Church, Roanoke, Va.

Girls' Friendly Society check for \$2,000
to be used by Missionary Bishop of the Philippines
for his revolving fund
for clergy children's scholarships
is presented to the Rt. Rev. John Boyd Bentley,
Director of the Overseas Department
by Marjorie Beach of Holy Trinity, New York City

YOUR CHURCH IN THE NEWS



Members contributed rocks, sand, and labor
to build new St. James' Mission,
Digoterie, Haiti,
replacing former thatched-roof shelter

FORTH

JULY-AUGUST 1958

VOL. 123 NO. 7

GEOGRAPHICAL terminology seems ever in flux as all of us who have lived through the change from Constantinople to Istanbul, from Persia to Iran, from Mesopotamia to Iraq know. Today, the widely accepted term 'Middle East' is roughly equivalent to the older 'Near East', those countries around the eastern end of the Mediterranean including also the Arabian Peninsula and Iraq and Iran.

The visitor to this area is immediately struck by three characteristics. It is, first, an area of great contrast. A new, ultra-modern garish apartment or office building towers

over an older, arcaded, gracious house surrounded by a charming garden. In the streets of the cities, American limousines with imperious and prolonged blasts of their horns scatter flocks of turkeys and geese to safety on the sidewalks. A favored child of the wealthy is driven to school in one of these limousines while his less fortunate fellow, barefooted and in rags, sells chiclets to any one who will buy.

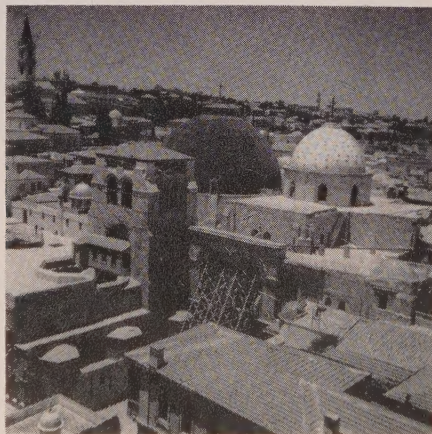
A cathedral stands diagonally across from a mosque, while a synagogue is five minutes away. In Beirut dwell two Cardinals of the Latin obedience, the Grand Mufti of the

To Reconcile All Things Unto Himself

ANGLICAN RESPONSIBILITY IN THE MIDDLE EAST IS TO ALL CHURCHES, ALL PEOPLE

By the Rev. Pitt S. Willand

Church of the Holy Sepulchre rises above Jerusalem. Throughout Middle East cathedrals face mosques or synagogues, cities are characterized by contrast, change, chaos.



Date vendor is popular with children of new villages built for Arab refugees with American Church aid. Beyond obligation to homeless and hungry, Church has obligation as instrument of the reconciling Christ.



Lebanese Republic, and numerous lesser clerics of Christianity, Islam, and Judaism. Nor is this contrast limited to man and his works. It extends also to the realm of nature.

Second, it is an area in change. No one could be away from the Middle East for thirteen years and then return as I did without being conscious of tremendous and exciting changes. The ways of the West: its technological skills, its culture, its fashions and manners have all left an indelible imprint on the region. This, indeed, accounts for much of the contrast. But it also has created a serious spiritual problem in profound dislocation. An alien way of doing things placed on an ancient, great, and deeply rooted tradition has resulted all too often in a people adrift, unsure of its ultimate and deepest roots, dissatisfied with its rootlessness, prey to any ideological wind that blows while seeking a new harmony of personality and culture.

Third, the Middle East is characterized by a real degree of chaos, a chaos compounded of many elements. There are rich deposits of oil, so desperately needed by western

• Mr. Willand recently completed three years' service in Lebanon as a member of the staff of the Anglican Bishop in Jerusalem.



RNS

Arab children study the Koran. Churches in Middle East exist as small minorities in Islamic environment. Guests at recent enthronement of Archbishop in Jerusalem include Greek Orthodox, Syrian, Armenian, Abyssinian, Copt, Franciscan, and Maronite representatives.



Europe, oil which makes the area an unwilling, resentful pawn in the struggle between East and West.

There is Israel, new as a State, occupying land which for some thirteen hundred years had belonged to the Arabs, Israel with its remarkable record of economic, social, and cultural progress, the object of a hate which has to be lived with to be understood in its total pervasiveness.

There are the Palestinian refugees, now numbering some nine hundred thousand, after nine years still unable to return to their homes in Israel. Forty per cent of them are living, or rotting, in camps with no work to do, little to occupy them save dreaming of the past and of their lost lands and nursing resentment against those whom they blame

for their continuing plight, Israel and the West.

There are the 'economic' refugees, the families living along that wondrously - contrived armistice line which separates Jordan and Israel. These people still have their homes which are in Jordan, but the land which provided bread for their stomachs and pasturage for their animals is in Israel. Day after day and year after year they look down into Israel and see an alien working the land and reaping its bounty. No wonder the area is in chaos. It is one of the ironies of modern history that these interrelated and vastly complex problems should have been left to be coped with by immature governments of newly independent states.

This, then, is a sketch of this area

in which Anglicanism, represented by the Church of England, has long been at work. But Anglicanism is not alone. The multiplicity of Christian bodies in this predominantly Islamic region is the despair of all but an American already quite used to the phenomenon of multiplicity of denomination.

There is the Latin Church (as the Church of Rome is called) with its affiliated Uniate Churches, namely the Maronite Church in Lebanon and one Uniate Church paralleling each of the major Orthodox Churches, its members won from the parent Orthodox Church. There are the Orthodox Churches: Greek, Syrian, Armenian, Coptic, which are the ancient Churches of the East, the truly indigenous Churches of the area.

Then, there are the three small Protestant bodies, the Presbyterian, the Armenian Evangelical, and the Arab Episcopalians, communicants of the Jerusalem Archdiocese. These Protestants, too, were largely won from Orthodoxy by early (and some present-day) missionaries from Great Britain and the United States who, discouraged in their confrontation with Islam, turned their attention to the more rewarding Orthodox fold. To complete the picture, it must be

continued on page 29

瀬戸花生買米園

手繪子七人

Portrait of the Rev.
George Jones
taken from the
Diary of Matajiro Kojima,
published 1953 by
The Hakodate Kyodo Bunkakai



The Polite Shopper

THE REV. GEORGE JONES BROUGHT FIRST EPISCOPAL SERVICES TO JAPAN

By Charles E. Perry

COMMODORE Matthew C. Perry's expedition, as most people know, came in 1853-4 to reopen Japan and to demonstrate to surprised Japanese such Western marvels as the telegraph and the steam locomotive. Perhaps less generally known is the fact that it also brought the first Episcopal Prayer Book services—all of them funerals!—to Japanese soil.

At Hakodate in Hokkaido one such service and the officiating chaplain so impressed Matajiro Kojima, local grocer-liquor dealer and petty government functionary, that he drew a sketch of the funeral

procession and a not too flattering portrait of the clergyman. From his illustrated diary of May, 1854, describing the visit of the American squadron at Hakodate, it is plainly evident that Kojima was no great admirer of these rather aggressive seafaring guests; but when he described the chaplain he was much more charitable, commenting that this particular American was admired both by his shipmates who bowed politely to him and by the Japanese who appreciated his invariable courtesy when he visited their shops.

This polite shopper, so highly respected by the rest of the crew, was the Rev. George Jones, Episcopal clergyman and senior chaplain of the squadron. Born in York, Pa., in 1800, Jones was educated at Yale from which he graduated in 1823 and from which he received his M.A. three years later. He then went to sea as navigation instructor for the midshipmen of the U.S. Mediterranean Fleet. Ashore again in 1828, he spent two years as a tutor at his Alma Mater and for a few months in 1831 he was rector of Christ Church (now Holy Trinity) in Middletown, Conn. But in 1832

• Editor of Japan Missions, from which this article is reprinted, MR. PERRY is a professor of English at St. Paul's University, Tokyo.

the sea called him once again, this time as a navy chaplain and for the next twelve years he served afloat, including duty on the China coast.

In 1845 he was appointed professor in charge of the Department of English Literature at the Naval Academy in Annapolis, and in 1851, largely through his own efforts, he was appointed the first chaplain at the Academy. It was from this post that Perry called him to go to Japan, apparently in the dual role of chaplain and scientist (for he contributed an extensive and highly technical dissertation on Zodiacal Light in the official account of the expedition). Jones was retired for age in 1862 and for the remaining eight years of his life busied himself with writing books on such varied subjects as religion, travel, and science, and by serving as a voluntary chaplain in several naval shore installations in America. He died in Philadelphia on January 22, 1870.

While in Japan, Jones conducted four funerals ashore, all of them in the most public fashion possible and all of them attended by great crowds of curious Japanese who seemed to demonstrate almost as much interest in these religious rites as they did in the various mechanical gadgets displayed by the Americans. Jones, too, was bold enough not only to engage Japanese in conversation about their own religion but also to do a bit of explaining about the Christian God. And the

remarkable thing is that he got away with it! Far from causing hostility by his breach of the anti-Christian laws of two and a half centuries, Jones appears to have been the one individual in the expedition to have built up the largest amount of good will for the United States.

F. L. Hawks, in the first volume of his official chronicle of the expedition, *Narrative of the Expedition of An American Squadron to the China Seas and Japan* (3 vols., Washington, D.C., 1856) describes Jones' burial services and his conversations with the Japanese:

"The authorities of Hakodate had set apart and fenced off, for the interment of the American dead, a portion of a small, neglected burial ground, situated in an easterly direction, beyond the town and near the forts. The spot is exceedingly picturesque, and commands a fine view of the harbor, the Strait of Tsugaru, and the adjacent coasts. It was the melancholy duty of our countrymen to deposit there the remains of two of their shipmates, who, after a long illness, died during the stay of the squadron in that port. The funerals were conducted with the usual naval and religious ceremonies. After a short preliminary service on board ship, the escort, consisting of several officers, and a number of seamen and marines, in four boats, conducted the bodies ashore, the boats and all the

ships with flags at half-mast. On reaching the land, the procession was formed. As it marched with slow step and muffled drums to the burial place, a large concourse of Japanese collected and followed it to the grave.

"The chaplain, the Rev. Mr. Jones, read the burial service of the Protestant Episcopal Church. After the services had terminated, many of the natives gathered around him (he wearing his clerical gown, by which they understood his character as a minister of religion), and, although they evinced much curiosity, they never forgot the respect which they seemed to think due his religious office. This was the fourth funeral among the Americans in Japan. Knowing the very strong prejudice against Christianity, and the very violent opposition to it manifested by the Japanese, Mr. Jones had felt uncertain, when his duty required him to officiate at the first interment, how far he would be permitted to proceed unmolested. He accordingly asked the Commodore for directions, and was told, 'Do exactly as you always do on such occasions, no more, no less.' In answer to his inquiry how he should act if interrupted, the answer was, 'Still go on and have your usual service.' No opposition, however, was made. The chaplain felt that it was a day to be remembered, that after the lapse of centuries, a minister of Christ stood,

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KOJIMA wrote in his illustrated diary: "This is a picture of the funeral of an American. Two died here in Hakodate. They were taken from the Okinokuchi Office to Yamasedomari and were buried there. Gravestones

were put up and fences were built around. The person at the front is not an ordinary priest, but a leading priest. For particulars look at the picture. There were seventy or eighty people in the procession."

Anatomy and Agenda of General

By Clifford P. Morehouse

THE fifty-ninth triennial General Convention of the Episcopal Church will be held in Miami Beach, Fla., October 5-17. If previous Conventions are any indication of what is to be expected, more than fifty thousand Episcopalians from all over the United States and abroad will attend one or more sessions of this General Convention.

Most of the visitors will attend one or more of the great services or mass meetings which are intended for the public. Among these will be the great opening service in the Civic Auditorium, the mass meeting for the United Thank Offering, mass meetings for various aspects of the missionary program, and one on the whole subject of Ecumenical Relations. A highlight will be the Corporate Communion of the women of the Church at which the United Thank Offering will be presented.

But the main work of the General Convention will be done in the House of Bishops, the House of Deputies, and the Triennial Meeting of the Woman's Auxiliary. All these will be concerned with the program of the Church for the next three years and the Houses of Bishops and Deputies will enact any new legislation that the Church may require. It is unlikely that there will be any revision of the Book of Common Prayer, but if such revision should be initiated it will be done by joint action of the House of Bishops and the House of Deputies.

The House of Bishops consists of all the Bishops of the Episcopal Church. Each of them has a seat and a vote in the House of Bishops as presently constituted. There is pending, however, a constitutional amendment which, if ratified this year, will deprive the retired bishops of their vote in the House of Bishops. They would continue to have seats

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HOUSE OF DEPUTIES, more than six hundred strong, crowds 1955 Convention chambers, eight deputies from each diocese, two from each missionary district, half clergy and half laymen. Recommendation will be presented to 1958 Convention that representation be based on number of clergy in each diocese, giving smaller dioceses fewer deputies than at present, larger ones more.

Convention

in that House with the right to speak but not to vote.

All important actions taken by the General Convention must be concurrent action of the House of Deputies and the House of Bishops, just as legislation in Congress must be by concurrent action between the House of Representatives and the Senate. Indeed, the parallel between the government of the Church and that of the nation is very close, largely because many of the leaders in the early days of our republic were active in formulating both the organs of our national government and the government of the Episcopal Church.

One of the most important matters to be considered by the General Convention this year will be the election of a new Presiding Bishop. The constitution of the Church provides that the Presiding Bishop shall serve until the General Convention following his sixty-eighth birthday, after which a new Presiding Bishop is elected to take office on November 15 of the same year. The Rt. Rev. Henry Knox Sherrill has been the Presiding Bishop since 1947 and has now reached the retiring age.

A Nominating Committee, consisting of eight bishops, four priests, and four laymen representing the eight provinces of the Church, has already been appointed (FORTH, March, page 6) and will place in nomination not more than three bishops for possible election as Presiding Bishop. The House of Bishops in which the election will take place is not confined to these three names but may elect any diocesan bishop as Presiding Bishop. The election must be ratified by the House of Clerical and Lay Deputies and the newly-elected Presiding Bishop must then resign his diocese and devote his entire time to the leadership of the national Church.

The House of Deputies consists of four priests and four laymen representing each diocese, and one priest and one layman representing each missionary district. These are elected by the several diocesan conventions or district convocations. Ordinarily,



DELEGATION to Church of South India, (left to right) the Rev. Gardiner M. Day, Mr. Morehouse, the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, and the Rev. John V. Butler, presented findings to Joint Commission on Ecumenical Relations which will recommend to General Convention action in regard to South India's experiment in Christian unity (FORTH, May, page 20)

they vote individually, but on matters of importance any diocesan delegation may call for a vote by orders (FORTH, March, page 19). On amendments to the Constitution or to the Prayer Book, action must be taken at two successive General Conventions before it becomes official.

One of the concerns of the General Convention this year will be the reorganization of its membership, in order to make it a more representative and practical legislative body. The last General Convention, held at Honolulu in 1955, appointed a Joint Committee on Structure and Organization of the General Convention which will make a number of important suggestions designed to streamline the Convention and particularly the House of Deputies.

One of their recommendations will be to make representation in the House of Deputies, depend upon the number of clergy in each of the dioceses so that a large diocese such as New York will have perhaps six clerical and six lay deputies, while a much smaller one such as Northern Michigan will have only two in the clerical order and two in the lay order.

It is interesting to note that a similar plan of proportional representation was recommended by *The Living Church* as long ago as 1907 and thus has been before the Church

for more than half a century. The growing number of dioceses and missionary districts with the consequent growth of the House of Deputies makes the problem more urgent today than it was fifty years ago. General Convention, nevertheless, is a very independent body and it may or may not adopt the recommendations of its joint committee on this subject.

Another recommendation for the reorganization of the House of Deputies will be appointment of all members who do not serve on particular committees to study groups which will familiarize themselves with various aspects of the work of the Church in the field of missions, religious education, social relations, and the like. As in all legislative bodies much of the work of the House of Deputies is done in committees, and naturally the senior members of the House who have served in previous sessions are those most likely to be appointed to committee membership. This leaves many of the new members with little to do during the opening days of the General Convention, while the committees are shaping legislation for later presentation. It is particularly important this year that new members should familiarize themselves with the work of the Convention and

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Midway Mission

DANCE HALL DOUBLES AS CHURCH ON U.S. HIGHWAY 99

BOTTLED Beer To Take Out For Sale Here

So proclaimed the sign overlooking the congregation as they knelt to pray. Outside the neon signs flashed and the heavy traffic sped past.

In the early days of the twentieth century the road between the Washington cities of Tacoma and Seattle snaked through the valley along the route of the pioneer ox teams. Two lanes wide and surfaced with brick, it was slippery and dangerous in the rain. When the Duwamish River was swollen with spring floods, it left its banks to cover the road and the surrounding farmland. Automobile traffic between the cities often was halted for several days.

Then, in the early nineteen-thirties, a new Highway 99 was built. Four lanes wide it went straight east out of Tacoma to climb gently over the hills on the short route between the cities. With its completion, travel time from city limit to city limit was cut to an easy forty minutes.

Like many highways of the time, though, U. S. 99 had no protecting strips reserved along its sides. At first it was lined with timber, the Douglas firs crowding down to the pavement. Soon strip development began. Restaurants, gas stations, hobby shops, and hamburger stands moved in side-by-side along the road. They were joined by a cemetery, a trout farm, an insurance company, and the Seattle-Tacoma International Airport. By 1955 the highway was a solid strip, a ribbon of commerce connecting the two cities.

Nor was the development limited to the highway margins. Back of the filling stations and hamburger stands, houses sprang up. The suburbs of Seattle pushed south to the airport. New communities like Federal Way built astride the highway, like beads on a string.

One of these communities started

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By Jackson W. Granholm



Photos by Bil. Steens

On the outside glitter, on the inside the Gospel

where the road from Kent crossed Highway 99 to wind down the hill to Puget Sound. This spot was almost halfway between Seattle and Tacoma, and it adopted a natural name: Midway. Around the first business establishments more grew up, and houses spread in all directions till today it is hard to distinguish one area from another. Suburban development extends from Kent on the east, to Des Moines on the west, and north to Seattle.

In this area there was no church. To the east, in the older, long-established towns, were the Parish of St. James', Kent, and the Mission Church of St. Matthew, Auburn. To the north was the relatively-newer

Parish of St. Elizabeth, Seahurst. Still, the booming, sprawling new suburbia centered on the crossroads at Midway had no established church. On the map of the Diocese of Olympia it appeared as a big blank.

Toward this blank in the first month of 1958 the attention of the bishop and the other clergy of the diocese was directed. For a few months a Sunday evening service had been held at Midway, under the general direction of the Rev. Warren Frank, rector of St. James', Kent. The support of this activity had been somewhat less than over-enthusiastic. During a meeting at the first of the year, Mr. Frank suggested a preaching mission at Midway to the Rt.

Rev. Stephen F. Bayne, Jr., Bishop of Olympia. The Bishop's countenance took on the familiar look of a fire horse who has heard the siren. The preaching mission was on.

The Sunday evening service was held in the Midway Elementary School, and the preaching mission was scheduled for the same place. Close to the last moment a hitch came in the plans. Use of the school for such a mission could not be had on week days, and the mission was scheduled for Tuesday, Wednesday, and Thursday. A search began for another place.

Looming on the Northwest corner of the Midway intersection of the Kent-Des Moines Road and Highway 99 is the massive, turreted hulk of a giant dance hall, the Spanish Castle. The manager of the Spanish Castle, Wes Morrill, is a parishioner of St. James'. Mr. Frank asked for the use of the dance hall for the preaching mission. It was promptly granted.

Plans for the mission got rapidly under way. Dick Maginot, sales promotion manager of the Bon Marché Department Store in Seattle, and a member of the diocesan department

of evangelism and stewardship, prepared publicity releases and brochures. Personal letters went from the bishop to the clergy and laymen of surrounding parishes, asking for support.

On the night of January 28, 1958, the preaching mission opened in the Spanish Castle.

Cars from north, south, east, and west pulled into the dance hall parking lot. The brilliant red and blue neon tubes outlining the castellated towers of the hall shone in the rain on hoods and fenders. Some 250 people filed within to kneel before the altar set up on the bandstand. At one end of the dance floor a fire burned merrily in the huge fireplace. Murals of matadors and high-heeled dancers took the place of the usual religious art. Over the heads of the congregation, like a sword of Damocles, the big, spinnable crystal ball hung still and dark.

The Bishop turned on the bandstand to face the congregation.

The Lord be with you, he said.

And with thy spirit.

The setting provided an opportunity that the bishop does not always have, and he spoke to the congrega-

tion of the abiding love of Christ and its power to penetrate even into dance halls, for in the beginning of the Church there was no house, not even a dance hall to shelter the faithful.

And indeed the Spanish Castle would have been a veritable palace to the dwellers in the catacombs.

On the second night of the preaching mission, the Castle took on some of the attributes of the catacombs. That afternoon, a winter storm came up out of the Pacific across the Washington coast, and it blew into Seattle with gusty winds over fifty miles an hour. With it to the northeast blew the power lines supplying Midway, and at mission time the Spanish Castle was plunged into darkness, its heating plant shut down by the power failure.

The Rev. Warren Frank collected candles from every available source, and the worship proceeded by candlelight, with the wind howling outside.

After each mission service the people gathered for coffee in the tavern end of the dance hall. Here the visitors from surrounding parishes talked with newcomers from Midway and vicinity. In various booths bits of conversations could be overheard like:

"This is a good idea. I haven't been to church since 1941"

"I used to be an Episcopalian once, but I guess it didn't take very well."

The friendly clanking of the coffee cups and the confinement of the booths somehow took away the vastness of the setting, and the coffee session became a close, integrated thing, even as the Apostles must have relaxed at the close of their day when the Church was tiny and the world was very large.

The cars pulled out of the parking lot into the speeding, never-ending streams of traffic on Highway 99, as each mission session ended. On Saturday night the dance hall crowd, in much-larger numbers, returned to reclaim their rightful habitat.

But in leaving the Spanish Castle, during its brief life as a church, one might fittingly turn at the door to gaze a last time at the altar on the bandstand, and say with full meaning,

Bless this house, O Lord.



Bishop Bayne converses over coffee in converted dance hall

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BISHOP TUCKER Theological Seminary is located in the British Protectorate of Uganda. The Diocese of Uganda covers the southern part of the country and dates from 1897. The seminarians are taught current events, government, and training in problems of every day life as well as their basic theology.

UGANDA Broadcasting Service van relays a service just recorded for seminary students. Part of the training program includes team work between the staff and future clergy. Every Sunday a team brings the Holy Communion to the out-lying villages. During the week, teams go on house visitations.



SHOWPLACE of Uganda is the nursery school for the student deacons' children. During the two-year deacons' course, the students bring their families with them. At right, a missionary wife conducts a training class for seminary wives to help them work out a Christian pattern of home and family life.



Church in Uganda Trains African Leaders



THE Bishop Tucker Theological Seminary in Uganda, East Africa, stands as a living memorial to Alfred Tucker, the first Anglican Bishop to work successfully in the area. He followed the example of St. Paul and chose the Africans themselves for leadership in the Church. This policy still prevails. The seminary program usually takes eight or nine years of training, including practical pastoral experience. By the time a man reaches the priesthood in Uganda, both he and the Church are very sure he has been called to that sacred office. Bishop Tucker and others have left a great missionary tradition to the Church in Uganda. Members of the faculty, students, and villagers (*left*) witness to this great tradition at an Ascension Day hilltop service of Evening Prayer.



CHARMS of a new convert are burned during a great-diocesan-wide mission. Only seventy-five years ago King Mwanga turned on the missionaries and began roasting their converts alive. Three men, the first Christian martyrs in Uganda, were burnt to death where the cathedral now stands.



The Church and the Aging

By Julia Remine Piggin

Last month FORTH introduced its readers to seven people with problems. The problems are not the same, but every one of the seven could sum up the cause of his in a single sentence: "I'm over sixty-five."

One of the problems is loneliness; one is the threat of economic privation; one is illness resulting in dependency on children; one is senility; two, though apparently widely different, are the result of the inability to accept roles that have changed with advancing years.

The Church cannot solve or eliminate all these problems. It can do, and is doing, valuable work in integrating and enriching the lives of the growing numbers of elder citizens in its congregations.

• This is the second of three articles describing the Church's solutions to problems of its aging members. Homes for the aged and other approaches will be discussed next month in the concluding article.

IN 1955 some members of the Department of Christian Education in the Diocese of Ohio took a look at their summer conference schedule and decided it was like a six-year-old's smile. There were conferences for adults, juniors, youth—but none for elder Churchmen. The Department was awake to the fact that the Church stands in different perspective for the man retired from business or the woman whose children are grown than it does for the nine-to-fiver or the busy young mother. That July something was started.

Every summer since, fifty Episcopalians over sixty have moved into rooms at Alumni House on the rolling campus of Kenyon College at Gambier to attend the Diocese's four-day Conference for Senior Church Men and Women. Some pay their own way, though most are sent by their parishes. It costs about

\$20.00—and most parishes have found that it is one of the finest investments they make all year. Already the Diocese of Virginia has held a conference along identical lines, and literature is in the mail to other dioceses.

The fact that the Conference is held at all gives a psychological boost to seniors who have begun to doubt their usefulness to the Church or the Church's interest in them. But the program is a solidly practical one.

Some of the topics discussed for the participants by experts in the field or by the participants themselves during the last three conferences are The Adventures of a Second Career, The Changing Pattern of Family and Community Living, Older People in the Life of the Church, Your Health in the Later Years, What Do You Want Out of



NINETY-ONE year old acolyte, ex-missionary Dr. C. S. F. Lincoln, takes communion from the Rev. James L. Duncan at St. Peter's Church in St. Petersburg, Fla. Half of St. Peter's members are past sixty-five years.



QUOIT-PITCHERS use courts of one of St. Petersburg's myriad recreation clubs. Green benches in background duplicate famous feature of the city's streets, credited with introducing friends and fiancées.

Life after Sixty?, The Meaning of the Teachings of the Church at My Age, and Financial Planning in the Later Years.

At the conferences many oldsters get the first chance they have ever had to sound off about their particular problems in a group of people facing similar difficulties. It is also their first access to the body of material available on the experience of aging, their first brush with people trained to analyze their situation and offer constructive advice. Relaxing during the fun sessions, strolling on the green grounds, talking over the lectures with new comrades, they begin to grow in self-acceptance, to see the possibilities for both usefulness and pleasure that are theirs for the grasping. The retired executive sees a field of endeavor as challenging as the one he left on his sixty-fifth birthday. The discontented grandmother meets other attractive women who are finding excitement in their seventh decade.

Back in their parishes they share their enthusiasm. A parish with a returned conferee has a burning fuse that can set off a chain reaction of interest and activity among its over sixty-fivers. But it is up to the rector and the younger parishioners not to dampen the flame. A senior Churchman may propose a Golden Age club where he and his contemporaries can meet for cultural and crafts programs. He may suggest that a group be organized and trained to visit the sick and shut-ins of the parish. He may offer to poll his age-group and recruit volunteers to help in the parish office. He may outline a baby-sitting service. He may suggest an intercessory prayer group for the less active physically. If the parish realizes that he is showing them how to tap a reservoir of mature strength and co-operates eagerly whenever it is possible, it is on the way to success in integrating its senior Churchmen. An attitude of indifference, on the other hand, or mild interest pre-saging indefinite delay, will cancel the benefits of the conference and breed apathy and bitterness.



SIXTY-PLUSERS go into a happy huddle between sessions of Diocese of Ohio's annual conference for Senior Church Men and Women. Started in 1955, conference has been copied in other states.

If a culture could be made of the problems and joys of aging and placed under a strong microscope, the magnified pattern would look like St. Petersburg, Fla.

St. Petersburg is a pre-paradise for the retired. To escape the chilling winds, fuel bills and icy sidewalks of the northern winter, thousands of over sixty-fivers every year pull up their roots and put them down again in the sun. "More elderly people can be found here actively engaged, either at work or play," boasts the city's director of publicity, "than in any other spot on earth."

The city keeps them "actively engaged." Shuffleboard clubs, arts and crafts centers, concerts, dances, cultural programs—every imaginable kind of recreation for every imaginable kind of person is available in St. Petersburg free or at a nominal charge.

At St. Peter's Church downtown, fifty out of each hundred adult communicants are more than sixty years old. That means there are about eight hundred in the senior citizen class, five hundred in the forty-one-to-sixty age group, and about three hundred in the eighteen-to-forty bracket. At least twelve out of each fifty parishioners over sixty have already passed their seventieth birthday.

Every year the clergy of St. Peter's officiate at some ninety funerals. Parishioners in hospitals and nurs-

ing homes average about 160 in any given month. But as they retire from the active rolls, they are replaced by freshly-retired new Floridians who have emigrated to a new life.

Because of its peculiar age pattern, St. Peter's is an unofficial laboratory in which parish work by and among the aged can be tested and inaugurated. The rector, the Rev. James Loughlin Duncan, and his three assistants—two of them retired priests—have recognized and seized their opportunity. But they have taken care not to unbalance their ministry. St. Peter's is not an old people's parish, but a parish where older people are in a majority. Though this article is concerned with plans and problems involving older members, St. Peter's has a vigorous program for its younger parishioners.

Chief among the problems is aloneness. Fourteen per cent of all St. Peter's men are widowed or single, while sixty-six per cent of its women in the over sixty age group are widowed or single. Seventy per cent of these widowed and single people over sixty have no relatives in the city, and sixty per cent of the couples over sixty are alone. When crises break they turn to their Church—their family in the most practical sense. Hardly a day passes that one of the priests does not send a telegram or make an urgent call to a far-off State, telling a son or

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They Want to Learn About Us

CHURCH CAN HELP FOREIGN STUDENTS DISCOVER AMERICAN WAY OF LIFE

By the Rev. W. Wesley Konrad

"THERE'S no place like home!" says the old adage. Although the words may be unfamiliar to the hundreds of young foreign students who come to this country each year, that homesick feeling is the same in any language.

These young men and women from all over the world flock to American colleges and universities expecting to receive a fine education and to get to know these Americans they've heard so much about. Too often they slip into the academic society with little notice and virtually no welcome. Alone and often painfully aware of their differences from the Joe College set, these international students discover that our educational institutions are not really set up to cope with their presence.

Some of the universities solve the problem of the overseas students by literally isolating them in a so-called international house. These students come to study the American way of life as well as academic subjects. But already they are partially defeated by being isolated. This may be a necessary substitute for an answer to their basic problems, but it is not the overall solution.

In other universities the theory is "treat them like everyone else." This is no answer either. They are not like everyone else. On the American campus, theirs is a completely different set of problems from those confronting the young American. Above all else the international student wants to take home with him something of the spirit of American life. By and large they want this insight more than anything else...

even the knowledge, or the know-how they might get in our classrooms, laboratories, or in our business world.

At Syracuse University a very much overworked vice-president is given the responsibility of the overseas students as another "item" on his long list. I am sure that Syracuse University is no exceptional case. When a student from another country comes to study in the United States there is one thing that the university can do for him better than anyone else. It can give him the best academic program within its grasp. And this is just what a good university is set up to do... no more nor less.

Who then can extend the hand of personal welcome and give a sense of belonging? When a student

reaches our shores, it is the Church which can speak to him best as an individual. The Church, and the Church alone, bears him the message that he belongs to a family that extends beyond Uganda or Jordan... that a family of Christ is here too... that there are people here who care about him as a child of God and not as an exceptional case to be dealt with.

We must face the fact that our campuses are geared to the kind of life led by the undergraduate, the beanie crowd or the Joe College set. Most of the universities are too big to deal with small groups of "misfits." The Church can and must talk to them. It can gather a small group around itself and have a conversation. It can work in such a way that no one gets lost in the shuffle.



• MR. KONRAD was chaplain to Episcopal students and faculty at Syracuse University, Syracuse, N.Y., from 1953 to 1957. This is the second in a series of articles on the various types of the Church's ministry to the campus.

FOREIGN STUDENT committee members from Church of the Epiphany in New York City, are entertained at Carnegie Institute of Technology by Indian students who invited the New Yorkers to Pittsburgh to meet the Indian ambassador. Last summer more than seven hundred students from overseas were personally welcomed to the United States at airport and pier by members of Epiphany's committee.

It can be deeply concerned that Enoch has left his wife and children in Uganda, will not see them for several years, and is desperately lonesome.

Who else but the Church can be realistically sympathetic with those international students who find our educational system on the university level bewildering, for whom compulsory attendance in class is a new experience and for whom the matter of meeting a deadline for an assignment can build up terrific tension.

Who else but the Church can understand why the rapidity with which life speeds by on the American college campus is an unbearable burden for the young man or woman who had just arrived from India or Tanganyika where the blood runs slowly. This rapidity of life is enough to send even our native participants into the infirmary for frequent periods of nervous-system-reconstruction. If there is going to be a mediator at all in this situation, it must be the Church.

Who else but the Church can be one in spirit with him whose basic problem is the problem of uprootedness? The overseas student is besieged by a lack of life-giving food. He is quite literally separated from home, family, Church (as he knows it), advisers, and interested people.

Americans who have gone to study at places no more than a hundred miles from home can appreciate how much it means to overseas students to be invited into the home of an American family. This is where he really gets a taste of the spirit of our land that he so avidly desires. And it is the church on the campus, or the local parish that can best put an international student into touch with the right church family.

As I think back on the overseas students who have passed across the horizons of Syracuse University during the past four years, I think of their needs. This matter of the right contact with a church family stands out as being representative of ways in which the American Church can reach out to its adopted children.

Trying to discover what it is that the Episcopal Church should do for the international students and how it can best do it has given me a sense of frustration for some time. I speak, therefore not as one who is aware of his accomplishment, but rather as



Students from Dutch Guiana and Greece present skit at summer camp

one who is beginning to see the tremendous implications, international and ecclesiastical, of the Church's work or lack of it with foreign students.

The National Council's College Work Division is doing everything in their power to inform local clergy and chaplains of overseas students who come to their community. After we receive these names of overseas students, what then? I got my best clue from Eapen, one of the most attractive Indian students to have graced the Syracuse campus in recent years. I got to know him well. Our apprentice church worker had become his valued friend. But we have not done for him what we should.

As he was leaving he said, "One of the most important things that the Church can do for us is to put us in touch with a Church family. If it were possible for us to be adopted into such a family, we could learn in a relatively short time what it means to be an American, and what it means to be an American Christian."

Eapen, like the vast majority of the international students, is not interested in becoming an American. He is interested in doing what is

right for him as an Indian. The Church's task is to show what the Christian faith is in our civilization, of our life together as a people under God. If we are going to accomplish anything at all, it has to be done through the basic unit of our society, the Christian family.

A student from Canada named Dorothy writes glowing reports about her stay in Syracuse studying at the School of Education. While she was here, she became an integral part of the family of a devoted Churchman. She and the family are better off for that experience. There she was able to learn more than this or that specific theory of education. She was able to discover that, despite reports to the contrary, there are still homes in the United States where Christ is the Head of the house, the Guest at every meal, the silent Listener to every conversation.

Here is where our best opportunity with international students lies. They want to learn about us, not only about what we know. And they can best learn this in our homes... our strength and our weakness, our glory and our shame are brought into focus in that forging-place of our lives... our home.

CHURCHMEN IN THE NEWS

Francis Robinson: Multiple Music Man

NOT long ago Miss Joanne Woodward of Hollywood was presented with an Academy Award for her motion picture portrayal of three young women who inhabited the body of a single, handsome blonde. As all amateur psychiatrists know, this is a case of multiple personality, and the therapeutic aim is to tamp down the two less desirable tenants and give the best of the lot clear title to the torso.

Inside no less a monument than New York's venerable Metropolitan Opera house there is a similar situation. But every Faust, Francesca, and Figaro would fight tooth and nail to keep all three of the boys in full function. The Met needs its assistant manager, its tour director, and its press representative, and if they all happen to operate from the conservatively-suited, forty-eight-year-old body of one Francis Robinson, that's their business.

It's good business for the Metropolitan. For ten years the multiple Mr. Robinson has been scheduling tours that transport as many as 327 top music makers at a time to any prescribed corner of the continent. For six he has been righthand man to manager Rudolf Bing, and for four he has been commandeering headlines for the old grand opera. Though each of them is a full-time job that would pack an attaché case with homework for most men, Mr. Robinson juggles them with cool competence. He does concede that they leave him no time for hobbies—apparently considering it in the line of duty to write fast-selling books like *Caruso: His Life in Pictures* (New York, Crowell, \$6.50), which brought the great tenor to life for a generation who knew the recorded voice but not the real man. The photographs and caricatures drawn by Caruso himself that illustrate it are from Mr. Robinson's collection of Caruso memorabilia, deemed the finest in the world.

On the wall of the Robinson office inside opera headquarters hangs

a famous Charles Addams cartoon, showing a hatchet-faced dowager leading her Milquetoastish husband out of the building after a performance identified by its billboards as Straus' *Salome*. In his imagination the husband is conjuring a scene from the opera—but his wife's head, not John the Baptist's, is on the silver platter. Except for the bloody head, Francis Robinson's office is a place of spectacular neatness. Even the inevitable modest clutter seems to be precisely in place. When Mr. Robinson picks up a pencil from his dark wood desk to make a note on a phone call ("Madame Flagstad has just arrived in New York") he replaces it exactly where he found it, and straightens a few other objects imperceptibly out of line. It may be a shipshaping habit from Mr. Robinson's Navy days—he was a lieutenant in World War II. Or it may

be, of course, because the assistant manager, the tour director, and the press representative all use the same desk and courtesy demands that whichever one uses it last leaves it in order for the next one.

The basic Francis Robinson was born in Henderson, Kentucky, where his father was in the dairy business. When Francis was about six the family moved to Mt. Pleasant, Tenn. After high school there, he went on to Vanderbilt University, where he majored in philosophy and German with no clear idea what he wanted to do with his life. He had sung in his church choir as a boy, played piano and organ, but not professionally enough to think of a career in music.

After going back to Vanderbilt for a master's degree he took a reporter's job on the *Nashville Banner*, stuck at it five years, winding up as editor. He also spent some time as an announcer, writer, and producer at a local radio station.

Sheathing his Southern accent, which still glimmers only after a quarter hour or so of conversation, Mr. Robinson headed north in



BETWEEN CURTAINS at the Met, Francis Robinson (left) chats with old friends from his theatre days, 1944 *Churchwoman in the News* Cornelia Otis Skinner and her husband, Alden S. Blodget.

1938, landed a job as press agent for Katherine Cornell. World War II interrupted that, and Miss Cornell wasn't working when Mr. Robinson shed his uniform, so he joined impresario Sol Hurok's organization. Mr. Hurok, at that time, booked Metropolitan Opera tours, and Mr. Robinson learned the ropes so rapidly that the Met itself began to page him after the first tour he arranged. He didn't succumb to their blandishments until 1948, when he moved to the dusty building on Seventh Avenue and started toward his three-way split.

Balding, with a thin-lipped, sensitive face shadowed by dark-rimmed glasses, Mr. Robinson is a life-long Episcopalian, and an applauding admirer of the late Bishop Gailor of Tennessee, whom he regards as the Church's first internationally-minded leader, and whose biography he would someday like to write.

His immediate hopes for the future are hopes for the Metropolitan. For one thing, he says, "I would like to see the Met go to Europe—we were there only once, in 1910. Europe would be amazed at what we can do—in only one other house in Europe are there performances to compare with ours. We'd like them to hear some of our young Americans." He is enthusiastic, too, about the new home the Metropolitan will move into about 1961—"It's got to be," he says, without sentimentality for today's many-memored but mouldering structure.

For the record, Mr. Robinson answers an inevitable question: Are opera stars temperamental? "Of course," he says, "they aren't any good unless they *are* temperamental." But he'd define temperament as the strong individuality that makes an artist, not high C-reaming meemies at the flicker of a footlight. "Generally singers are a dependable lot who submit themselves to a discipline that I put above the Army and the Navy," says the man who knows them all. "As a class they have a lot of character." The same goes for their three-way executive, who makes up a class by himself.

● The Very Rev. ROGER W. BLANCHARD, Dean of St. John's Cathedral, Jacksonville, Fla., and former Executive Secretary of the National Coun-

LET US PRAY

For the Bishops of the Church in Conference

ETERNAL Father, who wouldest make the church of thy dear Son a city great and fair, the joy of the whole earth; we beseech thee, by the sending of thy Holy Spirit to direct its counsels in all manner of wisdom, love, and might; remove perplexity, establish concord, kindle flame; and gather a people single and strong of faith, to the praise of him who with thee and the same Spirit liveth and reigneth, one God, world without end.

LAMBETH, 1930

I looked for the succour of men, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such a wait for thee.

BEN SIRA

LOOK in compassion, O heavenly Father, upon this troubled and divided world. Though we cannot trace thy footsteps or understand thy working, give us grace to trust thee with an undoubting faith; and when thine own time is come, reveal, O Lord, that new heaven and new earth wherein dwelleth righteousness, where the Prince of Peace ruleth, thy Son our Saviour Jesus Christ.

C. J. VAUGHAN

O GOD, our ruler, give to every state a deeper sense of human brotherhood, a new respect for man and reverence for woman, new loyalty in service, compunction and charity, new happiness in work and justice in reward; that our homes may be restored in thee, our cities rebuilt, and all the world may reflect the radiance of the throne which is eternal in the heavens.

ACTS OF DEVOTION

Make us godly for man's sake and manly for God's sake, that we may live as the sons of God among men.

ZE BARNEY PHILLIPS SENATE PRAYERS

In An Atomic Age

SHOW unto the nations, O Father of all, how to rise above the causes that divide us, and to seek in faith a world made one in the love of thee; that we may win our way to justice, freedom and peace, not by might, nor by power, but by thy Spirit in Jesus Christ our Lord.

WESTMINSTER PRAYERS

Edited by the Rev. CHARLES W. F. SMITH, D.D.

cil's College Work Division, has been elected Bishop-Coadjutor of Southern Ohio. . . . The Rev. FRANCIS WILLIAM LICKFIELD, rector of the Church of the Redeemer, Chicago, Ill., has been elected Bishop of Quincy, succeeding the Rt. Rev.

WILLIAM L. ESSEX, who has reached retirement age. . . . The Rev. DAVID ROSE, rector of the Church of the Good Shepherd, Corpus Christi, Texas (FORTH, June, 1957, page 10), has been elected Suffragan Bishop of Southern Virginia.

General Convention

continued from page 13

the national Church because it appears that more than sixty per cent of the membership of the House of Deputies in 1958 will be serving in its first General Convention.

Probably the most important single matter before the General Convention will be the adoption of a program and budget for the work of the national Church during the next three years. This program and budget, which may amount to as much as nine million dollars a year, will be presented by the National Council and referred to a Committee on Program and Budget which will hold hearings to which missionary bishops, diocesan treasurers, and others will be invited. This joint committee, consisting of bishops and deputies of long experience and service, will make such changes in the proposed budget as may seem advisable to them and will then present the entire program and budget to the Houses of Bishops and Deputies for their action. The budget will deal with the entire scope of the

General Church Program in missions, education, social relations, finance, and related fields.

Various matters in connection with the position of the Episcopal Church in the Christian world will be presented for consideration and action. The Joint Commission on Unity will report the status of its negotiations with the Methodists in this country and may have certain recommendations to make. The Joint Commission on Ecumenical Relations will set forth the activities of this Church in connection with the National Council of Churches and the World Council of Churches and will also have a special report recommending action in regard to the Church of South India, an interesting experiment in Christian unity which includes both Anglican and non-Anglican elements (FORTH, May, page 20).

The Commission on the Work of Deaconesses will propose a plan for pensions for these church workers and the commission to study pension plans and clerical salaries will report on the important subject of proper stipends for the clergy and a

possible increase in their pensions. Other commissions, whose reports may require a considerable amount of debate and action, are those dealing with alcoholism, with the peaceful uses of atomic energy with assistance to the Eastern Orthodox Churches, with the General Theological Seminary, with the *Historical Magazine*, and with Church music, theological education, and Holy Matrimony. Any or all these may recommend changes in the canons (laws) of the Church and some of these changes will undoubtedly call for a considerable amount of discussion and debate.

Another important commission that will be making recommendations is that appointed to survey the problems of missionary work in industrial areas. The whole field of the urban Church is causing much searching of heart throughout the Church. The problem of dealing with rapidly-shifting populations is one of the greatest with which we are faced today.

There will be a report from the Joint Commission on Social Reconstruction which may deal with such problems as those of the current recession, the relationship between capital and labor, the right to union organization and the "right to work", and the many and vexing problems concerned with the whole subject of racial integration.

The Standing Liturgical Commission which collects all recommendations for the amendment of the Prayer Book has been publishing a series of pamphlets on the possible revision of the Services of Holy Communion, Morning and Evening Prayer, and the occasional Offices of the Prayer Book. This commission will make a progress report but probably will not call for any immediate action in the revision of the Book of Common Prayer.

In addition to these matters which are initiated by commissions of the General Convention, there will be other concerns brought up by memorials and petitions from dioceses or legislation initiated by individual members of the House of Bishops or the House of Deputies. These will be referred to appropriate committees for action, the most important ones being the Committee on the Constitution and the Committee on

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General Convention

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Amendment of the Canons. The latter committee may be asked to consider some changes in legislation having to do with the powers of bishops in the appointment and removal of rectors within their dioceses. This matter has been brought forcibly to the attention of the Church, particularly in the famous Melish case in Long Island.

It is quite apparent that the General Convention will have a very busy schedule for the twelve days that it will be in session. Added to these official matters will be a series of dinners and meetings for Churchmen interested in special aspects of the Church's work, seminary reunions, meetings of church organizations, exhibits, displays, and entertainments. There will be something to appeal to every Churchman whether or not he is a deputy, a delegate to the Woman's Auxiliary, or a member of the House of Bishops.

In a sense the triennial General Convention is the Church's open house, when every aspect of its work at home and abroad is opened up to the inspection of interested men and women of the Church. Visitors are welcome at all times except when one of the Houses may be in executive session for election or ratification of the Presiding Bishop or of missionary bishops, or for some other confidential matter. It is expected also that there will be wide coverage of the General Convention and the Woman's Auxiliary Triennial in the press, television, and radio, both locally and nationally.

WOMAN'S AUXILIARY delegates to the Triennial Meeting at Miami Beach, Fla., October 5-17, will be called to order with a gavel inscribed "In memory of Virginia Dare, first born and first baptized of English Colonists in America, 1587."

The official gavel of the Woman's Auxiliary in Providence IV, it was made by Tiffany and Co. of silver and wood from a holly tree growing on the spot where Virginia Dare was baptized on Roanoke Island, N. C.

Church and the Aging

continued from page 19

daughter of some emergency. The parish has started a confidential registration file containing essential data on each member alone in the city. The member will carry a corresponding identification card in his wallet, asking that the Church be notified in case of emergency.

But standing by in time of disaster is less important in the Church's over-all program than alleviating day-to-day loneliness. Ample as the city's social and recreational facilities are, they require an out-goingness that many elderly people have never developed. People who freeze on entering a hall where a strange social club is meeting feel at ease in the familiar atmosphere of an Episcopal church. St. Peter's knows, however, that it must give more than a Sunday service and a chance to work on the altar guild to solitary seniors with almost infinite leisure.

This year it began to organize a series of discussion groups and lectures—featuring such topics as Ad-

justment to Retirement, Problems of Bereavement, Husband and Wife Relationships after Sixty, Good Grooming, Acceptance of the Limitations of Age. It plans a group singing project, avoiding popular tunes, choosing old favorites and familiar hymns. An occasional lecturer will speak and answer questions on a distinctly scholarly subject. Here is an outlet for the intellectual members of the parish whose retirement has cut them off from normal channels of mental stimulation, a cause of many cases of premature senility according to psychiatrists and gerontologists.

For the family-less the Church is arranging a Family of God party this year, to explore possibilities for warmer, closer, inter-parish relationships. In the blueprint stage is an arts and crafts center where hobbies can be learned and pursued.

Counseling on romantic and moral problems is a surprising part of a priest's duty in a parish of aging members. Men and women left alone after years of marriage are

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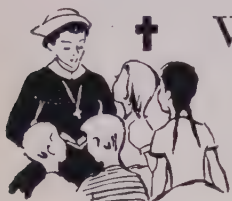
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Music to Your Ears

continued from page 2

come into my office, I deduce that there must be a goodly amount of music being put on disks which never gets listed in the catalogs of commercial releases. I'd be happy to receive any such and glad to report on them. The standard labels have had little to offer in the way of religious music in the past four or five months. There are three, however, which merit attention.

On a Columbia LP called *Bach at Zwolle* (KL 5262) E. Power Biggs continues his exploration of European organs, in this instance a four-manual instrument at Zwolle in Holland, dating from 1729. The instrument is magnificent, as is the music, consisting of three of Bach's Preludes and Fugues: The Great D Major, the Arnstadt in C Minor, and the Queen Anne in E-flat. Highly satisfying.

On Urania 8018 are four pieces by Buxtehude: *Magnificat*, the cantata *Was Mich auf dieser Welt betruet*, *Missa Brevis*, and *Alles, was ihr tut*, performed by the Cantata Singers, soloists and orchestra, conducted by Alfred Mann. The quality of this recording seems to me uneven and the choral work not always inspired, but the pieces themselves are beautiful, and soprano Helen Boatwright is especially happy in the cantata.

The third of these recordings is even more impressive to me than the other two. It consists of *Madrigals and Sacred Music* by Gesualdo (Columbia ML 5234), transcribed by a number of hands, among them Stravinsky and the conductor of this recording, Robert Craft. Don Carlo Gesualdo, Prince of Venosa, was born in Naples about 1560 and died there in 1613, after living a florid, if brief, life. This much I learned from Mr. Craft's album notes. But no words can make entirely clear the remarkable quality of this music, radical for its day and utterly fascinating for ours. "Progressive," my jazz-oriented fourteen-year-old called it, and that's one good word for it. The performances are not the greatest, I'm sorry to say; none of the pieces is easy to sing, and the vocalists, be they five, six, or seven in number, are often over-careful and therefore stiff. Nonetheless, this recording has

provided me with many hours of delight.

My comments in the March issue on the use of recorded music for worship and meditation, and on the work of Hobart Mitchell and Chancel, Inc. in this new field, produced a number of letters of interest, mainly corroborations of Mr. Mitchell's experiences. Notable among them was a letter and magazine article from the Rev. William D. Eddy, co-director of the university center at the University of Hokkaido, Sapporo, Japan. Using "records sent by an American friend" Mr. Eddy arranged a Good Friday performance of Bach's *St. Matthew's Passion*, and similar concerts of great music for Easter, Pentecost, and Christmas, finding each time "fresh proof that music is a royal highway into faith" (FORTH, February, 1957, page 17). It is apparent that records and playback equipment are a pressing need in the continuing success of this venture.

Church and the Aging

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often anxious to find another partner, and not always wise in their choices. Laws which require women to relinquish income upon remarriage sometimes force desperately lonely widows into relationships that supply companionship but take a toll of guilt and uneasiness.

Economic problems are brought to the clergy, too. Three hundred of St. Peter's members live entirely on Social Security, Public Assistance or pension funds. When the cost of living rises like a tidal wave the Church sometimes hears an S.O.S. A clergyman can often make confidential inquiries about community resources and direct a parishioner to help he can accept without embarrassment or loss of self-respect.

All of this is plus the traditional parish organizations and the traditional personal relationships with the clergy and fellow members that mean more to the elderly than to any other age-group. St. Peter's feels that it has only scratched the surface—but it is examining every device that may make membership in the Church both a more rewarding and more demanding part of its older parishioners' lives.



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Canterbury Elevates Koh to Episcopate

ON June 11 the first Chinese priest
elected a bishop in Asia since the
Chinese communists lowered the
Bamboo Curtain was consecrated by
the Archbishop of Canterbury at
Canterbury Cathedral in England.
North Borneo-born Roland Peck-
Chiang-Koh is the first Assistant
Bishop of Singapore and the first
bishop to serve the Church of Eng-
land diocese who is not an English-
man.

Thirteen million Chinese, Indos-
nesians, Indo-Chinese, and Thai-
landers live in the Diocese of Singa-
pore. Fifty-year-old Bishop Koh will
also be responsible for ministering
to the British, American, and Indian
members of the Anglican Com-
munion in the diocese.

A graduate of Union Theological
College in Canton, China, Mr. Koh
served as vice-chaplain at Sun Yat-
sen University and as rector of St.
Mary's Church in Hong Kong until
1947 when he fled to Malaya and be-
came rector of St. Mary's Church,
Kuala Lumpur.

SEVENTY-FIVE Churchmen and
women, many of whom will be
deputies and delegates to the Gen-
eral Convention and Woman's
Auxiliary Triennial meeting in
October, will have the opportunity
for a close view of the United Na-
tions when they join in the first
Episcopal seminar at the U.N.,
October 1-3.

JUDGES of the 1958 Church Periodi-
cal Club National Poster Contest
have awarded first prize to Juliana
Helgesen, of Rehoboth, Mass. Miss
Helgesen, who is seventeen, is a
member of St. Martin's Church in
Providence, R. I.

THE Triennial Convention of Epis-
copal Young Churchmen will meet
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Middle East

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added that a new phenomenon of increasing dimensions is the incursion of personnel from sects of the pentecostal type.

There are certain characteristics common, in varying degrees, to all these Churches: Roman, Orthodox, and Protestant.

First, with the exception of those in the Lebanon, they are placed as small minorities in a predominantly Islamic environment. While they have generally been well-treated, they nevertheless show all the familiar characteristics of minority groups. Their attention is directed to themselves to the virtual denial of the missionary imperative. Their efforts are expended in maintaining or bettering their status in relation to the Islamic society and state, not infrequently at the expense of another Church, and always with a resultant loss of the concept of Church as prophet to the social, political, and economic order. Legitimate exceptions to this point could be indicated. The Churches of the Latin obedience have shown clear evidence of missionary zeal toward Islam, as has the Anglican Diocese in southern Iran which also works with Jews. But these exceptions only bring the general picture into higher relief.

Second, the clergy of the Churches receive thoroughly inadequate training. By and large, the situation in this respect is rather better in the Latin Churches and in Protestantism than in Orthodoxy, but the general level is low, sometimes comprising nothing more than secondary schooling a Church institution which teaches certain theological subjects in addition to its regular curriculum.

Third, the Churches do not relate their worship, their instruction, their life to the situation in which their people live, the Middle East of the middle of the Twentieth Century. Armenian and, to a somewhat lesser extent, Presbyterian Protestantism is characterized by varying degrees of fundamentalism accompanied inevitably by an intense and highly individualistic piety. Orthodoxy very largely still lives in the past, untouched by modern theological or social trends, though there are signs

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Middle East

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of new life and vigor in some quarters. Latin Christianity, again, is in the vanguard. Some of the most significant signs of a real attempt, in scholarship and in practical application, to relate Christianity to contemporary life are to be found in the Latin Churches.

Fourth, there is little ecumenical relationship among the Churches. There are many reasons for this, many of them not basically theological. These, we cannot deal with comprehensively. The aloofness of Latin Christianity is, of course, not limited to the Middle East. Orthodoxy looks on Protestantism as doctrinally suspect and remembers all too well that Protestantism's very existence is at its expense. Protestantism fears a possible reformation and resurgence of Orthodoxy, knowing full well that this would result in its recapturing many who now claim Protestant membership. The Protestant Churches meet with one another rather more, though Arab and Armenian are not always particularly compatible, nor are Anglican and evangelical Protestant.

Fifth, all the Churches are more or less imbued with the spirit of nationalism. In those which contain both Arab and western members, this leads often to friction between the two, especially if the government of the Church in question rests in foreign hands. In all, it leads to a blurring of the distinction between Church and nation, and opens the door of the Church to the factions which rend the body politic. The recent, sad schism in the Armenian Orthodox Church which has had considerable publicity of late in the American press is a case in point.

This is a gloomy picture, and the total effect of these characteristics is even gloomier. I have not the slightest doubt that Christianity is losing ground in the Middle East, losing somewhat to a revitalized Islam, losing heavily to secularism.

Anglicanism can do much to heal the wounds of Middle Eastern Christianity and to strengthen its witness. It has done much in the past, even though beset by many of the very characteristics I have mentioned. It can do still more than it

has. Its record, at least in recent years, has been unblemished by attempts at conversion from Orthodoxy and has been marked by a gallant spirit of service to the indigenous Orthodox Churches. Orthodoxy is appreciative. The comprehensiveness of Anglicanism makes it relatively acceptable to both Protestantism and Orthodoxy, and enables it to interpret each to the other. Its concern for and activity in the Ecumenical Movement have prepared it to undertake a mission of reconciliation among the Churches.

The role to which Anglicanism is called in the Middle East today is that of reconciliation among the Churches, and through such reconciliation, the strengthening of the total Christian witness in an area of stark contrast, rapid change, and recurrent chaos. This does not deny its responsibility to its own members: Arab, Iranian, Israeli, western. This does not relieve it of obligation to the homeless and hungry of the community. This does challenge the entire Communion to provide for the area both priests and lay-workers of breadth and vision, and sufficient financial resources to make this greater work of reconciliation possible.

Anglicanism does not exist in the Middle East primarily to build a Church called by that name. It does not exist there primarily as an agency to bring relief to the suffering. It exists there in the providence of God to forget itself, yes to lose itself, as an instrument of the reconciling Christ. In so doing, it will best and most effectively show Him forth to those who know Him not, and thus fulfill its own missionary obligation.

We in the Protestant Episcopal Church share this responsibility as a major part of the Anglican Communion. Indeed, in our giving to the Good Friday Offering over the years and in our sending of a few men to represent us in the area we have already given notice that we acknowledge this responsibility. It is my prayer that we may stand ready to answer every legitimate call to service, even sacrifice, in these lands in which our Lord once lived and which today, so rarely hear His reconciling words of love and peace.

The Polite Shopper

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in his person, upon the soil of Japan, and, unmolested, performed one of the rites of his faith. He could not but remember, that, more than two hundred years before, it had been written in Japan: 'So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. Let all know that the king of Spain himself, or the Christian's God or the great God of all, if he violates this command, shall pay for it with his head.'

"The first funeral was at Yokohama, the second at Shimoda, and the last two at Hakodate. Respect for the ceremonies was shown by the Jaanpese. At the latter place the natives often alluded, in their intercourse with Mr. Jones, to his officiating at the grave, and called him, in their language, 'the praying man.' Instead of losing standing among them from his office, as he expected to do, he found himself treated with increased friendliness and attention.

"By the burial ground at Hakodate, which was allotted to our countrymen, and had been long used by the Japanese themselves, there is a Buddhist temple, surrounded with an enclosure containing large, roughly carved stones, intended to represent deities, and inscribed with various devices and religious apothegms. There are also several of the rotary praying machines. When the chaplain turned inquiringly to the apparatus, the Japanese put their hands together, signifying that it was intended for prayer, and then pointed to the prayer book in Mr. Jones's hands, implying that it was used for the same purpose—an explanation which the good chaplain felt to be anything but a compliment to his much valued manual of devotion. On the subject of prayer, the chaplain had an opportunity to obtain further information. One day he wandered into a Buddhist temple. Before the principal altar, within an enclosure, were five priests, robed and on their knees, the chief one striking a small saucer-shaped bell, and three others with padded drumsticks striking hollow wooden lacquered vessels which emitted a dull sound. They kept time, and toned their prayers to

their music in chanting. After chanting, they knelt again, and touched the floor with their foreheads, then they repaired to the side altars and had a short ceremony before each of them. When all was over, one of the priests approached, and, pointing to an image, asked Mr. Jones what it was called in America. He answered, 'Nai (we have it not).' The priest then pointed to the altars and asked the same question, to which he received the same reply. When the chaplain left the temple, as he walked on, his official attendant asked him 'if the people prayed in America?' He answered in the affirmative, and Mr. Jones, dropping on one knee, joined his hands and with upturned face, closed his eyes, and pointed to the heavens, to intimate by signs that we pray to a Being there. He then asked his attendant if they prayed to that Being? He replied, 'Yes, we pray to Tien' (heaven or God)."

Yes, Mr. Jones appears to have gotten on very well with his Japanese hosts, one of whom, the diary-keeping grocer Kojima wrote of him:

"This man is fifty-seven or fifty-eight years of age, six feet two or three inches. His coat and trousers are of fine woolen cloth. His spectacles are very fine, costing how much is not known. What his position is in America is not known, but he leads in funerals, and when his fellow-countrymen meet him they bow. He comes ashore quite often but he does not act unseemly, and when he is shopping his language is polite. He is the one man among them who acts in a suitable manner in everything."



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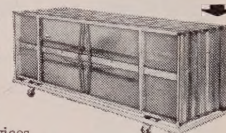
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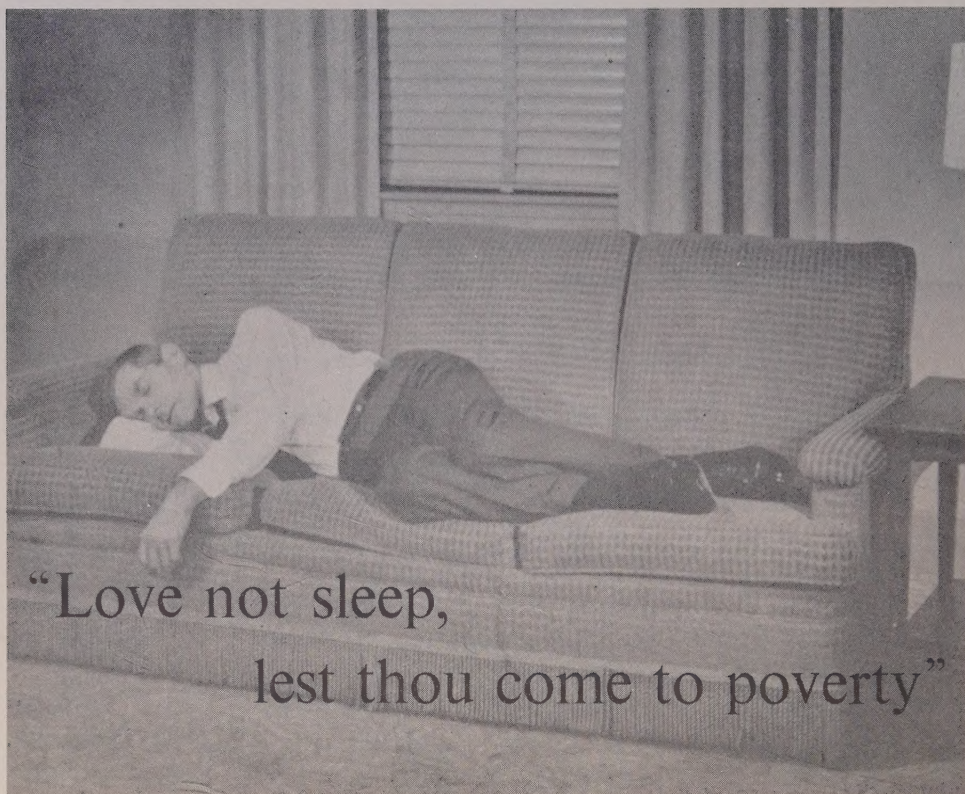
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